The contemporary landscape of the New Apostolic Reformation (NAR) and the broader Pentecostal-Charismatic movements is often presented by adherents as a pristine restoration of first-century Christian practice. However, a rigorous historical and theological investigation reveals a complex genealogy rooted in seventeenth-century mysticism, nineteenth-century metaphysical cults, and early twentieth-century occultism. This lineage, while often obscured by traditional religious terminology, suggests that the theological infrastructure of modern dominionism and the prosperity gospel was constructed from materials provided by figures such as Jane Lead, Phineas Quimby, Mary Baker Eddy, and Aleister Crowley. By utilizing logical abduction—a method of inferring the most plausible causes for observed effects—it becomes evident that the similarities in the spiritualist tenets of these earlier figures and the current "prophetic-apostolic" paradigm are not merely coincidental but indicative of a shared philosophical core.

The Genealogy of Influence: A Development Chart

The following chart outlines the progression of these spiritual and philosophical ideas from their mystical and metaphysical roots into the institutional structures of modern Pentecostalism, the Word of Faith movement, and the New Apostolic Reformation.

Root Source & Era	Key Principal	Core Tenet / Influence	Organizational / Individual Connection
17th C. Mysticism	**Jane Lead**	"Manifestation of the Sons of God"; glorified physical perfection.[1]	Philadelphian Society; Directly read by **Latter Rain** ministers like Preston Eby.[3]
19th C. New Thought	**Phineas Quimby**	"Mind-Cure"; disease as a false belief; reality shaped by assertion.[5]	Founder of New Thought; Influence transmitted through students like Eddy.
19th C. Metaphysics	**Mary Baker Eddy**	Christian Science; "Science of Mind"; visualization and confession.	Founder of Christian Science; Studied by **E.W. Kenyon**; mirrored by **Alexander**

			Dowie.
20th C. Occultism	**Aleister Crowley**	Magick defined as causing change in conformity with "Will".[7]	*Abducted link:* Functional equivalent to "Prophetic Decrees" in **NAR** spiritual warfare.[2]
20th C. Spiritualism	**Edgar Cayce**	Trance-mediumship; access to "Akashic Records" / hidden knowledge.	*Abducted link:* Parallels with "Prophetic Activation" and "Throne Room" visions in **NAR**.
Transitional Bridge	**John Alexander Dowie**	Restored Apostolic authority; militant divine healing; Zion City theocracy.[10]	Christian Catholic Apostolic Church; Influenced **Assemblies of God** and **William Branham**.
Transitional Bridge	**E.W. Kenyon**	Positive Confession; "What I confess, I possess"; deification of man.[12]	Studied at Emerson College (New Thought hub); Direct source for **Kenneth Hagin**.
Transitional Bridge	**Aimee Semple McPherson**	Foursquare Gospel; theocratic media-dominion; British Israelism.[14]	Founded **International Church of the Foursquare Gospel**; Link to **Paul Cain** and **Chuck Smith**.
Mid-20th C. Revival	**William Branham**	Restored Five-Fold Ministry; "Manifest Sons of God"; Serpent Seed	Initiator of **Latter Rain Movement** (1948); Foundation

		doctrine.[16]	for modern **NAR**.
Modern Movement	**Kenneth Hagin**	Systematic Prosperity Gospel; "Force of Faith".[17]	Father of **Word of Faith** movement; plagiarized Kenyon's metaphysical synthesis.
Modern Movement	**C. Peter Wagner**	Apostolic Networks; Strategic-Level Spiritual Warfare; Seven Mountain Mandate.[9]	Coined **New Apostolic Reformation (NAR)**; Integrated Lead's eschatology with strategic mapping.[19]

The Mystical Archetype: Jane Lead and the Genesis of the Manifest Sons of God

The eschatological framework of the New Apostolic Reformation finds its most direct ancestor in the seventeenth-century English mystic Jane Lead (1624–1704). As the leader of the Philadelphian Society, Lead produced a massive corpus of visionary literature that anticipated the central tenets of the 1948 Latter Rain movement and its contemporary successor, the NAR.[3] Lead's work, heavily influenced by the German theosopher Jacob Boehme, introduced the concept of a "chosen seed" or an elite company of believers who would achieve a state of spiritual perfection and physical immortality before the return of Christ.[1] This theological innovation, which Lead termed the "manifestation of the sons of God," serves as the primary structural beam for the modern NAR's "Manifest Sons of God" (MSOG) doctrine.[1]

Lead's visionary experiences with a divine feminine figure she called "Virgin Wisdom" or Sophia provided the mechanism for this transformation. She proposed that through a series of "ascensions" and the "unsealing" of spiritual mysteries, a select group of believers would undergo a "glorification" of the physical body.[4] This closely mirrors the modern Latter Rain belief that an end-time "Joel's Army" will consist of perfected believers who possess supernatural powers, including teleportation, physical invulnerability, and the ability to execute divine judgment.[20] The logical connection here is established by the identical nature of the goal: the evolution of the human being into a deified state of existence through secret, revealed knowledge.[1]

The institutional transmission of Lead's ideas can be traced through the circulation of her

printed works, which, although rare, were preserved in esoteric circles and eventually found their way into the hands of mid-twentieth-century Pentecostal ministers.[3] Scholars have identified direct links between Lead's reprints and the leaders of the Sharon Orphanage revival in 1948, where the modern "apostolic and prophetic" restoration was first articulated.[3] The insistence on "present truth"—new revelations that supersede historical biblical interpretation—is a direct inheritance from Lead's "open-ended" approach to the divine word.[9]

The Metaphysical Foundation: Phineas Quimby and the Mind-Cure Legacy

While Jane Lead provided the mystical and eschatological blueprint, the psychological and practical "how-to" of the modern Faith movement was developed by Phineas Parkhurst Quimby (1802–1866). Quimby, often designated the "Father of New Thought," began his career as a practitioner of mesmerism before concluding that the power of healing resided not in magnetic fluids, but in the mind of the patient.[5] Quimby's central tenet—that disease is the result of "false beliefs" or "incorrect thinking"—became the bedrock of the metaphysical cults that proliferated in the late nineteenth century, including Christian Science and Unity.

The abduction of Quimby's influence into the modern Pentecostal-Charismatic movement occurs through the conduit of the Word of Faith (WOF) theology. Quimby taught that since God is "Universal Mind" and man is an expression of that mind, man has the inherent capacity to create his own reality through the "power of assertion".[6] This belief was later Christianized by Essek William Kenyon (1867–1948), who integrated these metaphysical concepts with evangelical language. Kenyon's education at the Emerson College of Oratory—a known hotbed of New Thought philosophy—provided the specific academic environment where this synthesis occurred.

The transformation of Quimby's "mind-cure" into the "force of faith" is evident in the linguistic parallels between nineteenth-century metaphysical tracts and twentieth-century "prosperity" sermons. Where Quimby spoke of "affirming the truth" to dispel the "illusion of disease," WOF teachers like Kenneth Hagin and Kenneth Copeland speak of "releasing the force of faith" through "positive confession" to change physical circumstances.[17] This "law of attraction" mechanism suggests that God is not a sovereign personal being but a cosmic power-source that responds to the "faith-filled words" of the believer—a concept that is functionally indistinguishable from New Thought metaphysics.

Mary Baker Eddy and the Systematization of Mind Science

Mary Baker Eddy (1821–1910), a student and patient of Quimby, took his disorganized insights and built the rigorous religious system known as Christian Science. Eddy's *Science and Health*

with Key to the Scriptures argued that the material world is "unreal" and that spiritual understanding can negate physical suffering. While the modern Word of Faith movement officially rejects Eddy's denial of the physical world's reality, they adopt her methodology for manipulating that reality through the spiritual.

The connection between Eddy and the modern Charismatic movement is particularly visible in the doctrine of "divine health" and the rejection of medical intervention. John Alexander Dowie (1847–1907), an early pioneer of Pentecostal healing, mirrored Eddy's antipathy toward the medical profession, labeling doctors and druggists as "instruments of the devil". Dowie's "Zion City" was a social experiment in creating a society where only spiritual healing was permitted, reflecting the same "mental medicine" approach pioneered by Eddy and Quimby. The logical inference is that the "signs and wonders" ministry of the early twentieth century was the evangelicalization of the Mind Science movement that had already swept through the American intellectual elite.

The Occult Link: Aleister Crowley and the Sovereignty of the Will

Perhaps the most controversial connection in the genealogy of the New Apostolic Reformation is the parallel between the ceremonial magic of Aleister Crowley (1875–1947) and the modern practice of "prophetic decrees" and "spiritual warfare." Crowley, the founder of the religious system known as Thelema, defined Magick as "the science and art of causing change to occur in conformity with Will". In Crowley's system, the individual's "True Will" is a divine force that, when correctly channeled, allows the practitioner to manipulate the spiritual and physical realms.

The logical abduction of an occult tie to modern Charismatic practice rests on the shift from *petitionary prayer* (asking God for His will to be done) to *declarative decree* (commanding the spiritual realm to align with the believer's will). This shift is central to the New Apostolic Reformation's understanding of "apostolic authority". When an NAR "apostle" performs a "prophetic act"—such as blowing a shofar, pouring oil on the ground, or "decreeing and declaring" a political outcome—they are engaging in a form of *theurgy* that is fundamentally identical to Crowley's ceremonial magic.[2]

Furthermore, the NAR's concept of "Strategic-Level Spiritual Warfare," as popularized by C. Peter Wagner and George Otis Jr., involve "mapping" territorial spirits and using "informed intercession" to "bind and loose" principalities.[22] This methodology shares the same presupposition as the occultism of the Hermetic Order of the Golden Dawn (where Crowley received his early training): that the universe is populated by a hierarchy of spiritual beings who can be identified, categorized, and commanded by an initiated elite. The "prophetic words" given by modern leaders often function like occult "transmissions," providing secret knowledge required to navigate these spiritual hierarchies.

Edgar Cayce and the Paranormal Stream of Prophecy

Edgar Cayce (1877–1945), the "Sleeping Prophet," represents the spiritualist and mediumistic stream that ran parallel to the development of early Pentecostalism. Cayce's ability to enter a trance state and access what he called the "Akashic Records" to provide medical and spiritual advice bears a striking resemblance to the "word of knowledge" and "prophetic trance" experiences common in modern Charismatic circles. While Pentecostals officially denounce Cayce as a psychic or medium, the mechanism of his "readings" is functionally identical to the "throne room revelations" reported by modern "prophets".

The logical connection between Cayce and the modern movement is further solidified by the shared emphasis on the "paranormal" as a validation of spiritual authority. Both the New Age movement (which heavily utilizes Cayce's teachings) and the Charismatic movement operate on the premise that supernatural manifestations—such as "glory clouds," gold dust, or "spiritual travel"—are signs of a new era of human consciousness or "spiritual outpouring". This suggests that the 20th-century Charismatic movement served as an evangelical container for spiritualist practices that were already becoming mainstream through figures like Cayce.

John Alexander Dowie and the Bridge to Institutional Pentecostalism

The transition of these mystical and metaphysical ideas into an organized, institutional form was largely accomplished by John Alexander Dowie (1847–1907). Dowie was the primary catalyst for the "healing revivalism" that would later define the Azusa Street revival and the birth of the Pentecostal movement. His "Christian Catholic Apostolic Church" and the subsequent founding of Zion City, Illinois, provided the prototype for the "apostolic networks" that characterize the NAR today.

Dowie's claim to be the "First Apostle" and the restored "prophet Elijah" established the template for the authoritarian leadership models found in the modern movement. His theology of "healing in the atonement" provided the biblical justification for the radical rejection of medicine that would influence later figures like William Branham and Aimee Semple McPherson. The abduction of Dowie's influence is seen in the way he combined the metaphysical focus on health with a militant, theocratic vision of social control—a precursor to modern "Dominionism".

The influence of Dowie on the Assemblies of God (AG) and the Foursquare Church is documented through the training of their early leaders. F.F. Bosworth, a key figure in the early AG and the teacher of T.L. Osborn, was a member of Dowie's Zion City and carried Dowie's radical healing doctrines into the broader Pentecostal world. Similarly, Aimee Semple McPherson's Foursquare Gospel (Jesus as Savior, Healer, Baptizer, and King) was essentially a distillation of the holiness and healing themes popularized by Dowie and his contemporary

A.B. Simpson.

Aimee Semple McPherson and the Media-Driven "Kingdom"

Aimee Semple McPherson (1890–1944) represents the next stage in the evolution of the dominionist impulse. As the founder of the International Church of the Foursquare Gospel and the builder of Angelus Temple in Los Angeles, McPherson pioneered the use of celebrity, radio, and massive theatrical productions to spread the Pentecostal message. Her ministry was not just about saving souls but about creating a cultural force that could rival the secular world.

The logical connection between McPherson and the modern NAR lies in her early embrace of "British-Israelism" and "Christian Identity" themes, which suggested that the Anglo-Saxon people were the true descendants of the lost tribes of Israel and had a divine mandate to rule the earth. This racial-spiritual exceptionalism provided the psychological soil for the "Seven Mountain Mandate," which views the Church as a superior culture destined to take dominion over all other societal systems. Leaders like Chuck Smith and Paul Cain, who emerged from the Foursquare environment, carried these themes of "apostolic destiny" into the Latter Rain and subsequent Jesus Movement.

William Branham and the Crystallization of the Latter Rain

The mid-twentieth century "Healing Revival" and the subsequent "Latter Rain" movement of 1948 were the points where the mystical seeds of Jane Lead and the metaphysical synthesis of E.W. Kenyon were fully integrated into the Pentecostal identity. The central figure in this crystallization was William Branham (1909–1965), a minister who claimed an angelic visitation in 1946 that granted him a "divine commission" for healing.[11] Branham's ministry was characterized by a supernaturalism that transcended traditional Pentecostalism, including "visions" of the seven seals and a mystical interpretation of the Great Pyramid.

Branham's "Manifest Sons of God" theology—which he popularized through his "Message"—argued that the return of Christ was dependent upon the appearance of a perfected, deified company of believers on earth.[1] This doctrine is a direct descendant of Jane Lead's "Chosen Seed" and provides the eschatological engine for the modern NAR. Branham's rejection of the Trinity as a "demonic doctrine" and his focus on "Serpent Seed" theology (the belief that Eve had sexual relations with the serpent) demonstrate his movement away from orthodox Christianity and toward a Gnostic-occultic worldview.

The institutional fallout of the Latter Rain was immense. The Assemblies of God officially denounced the movement in 1949, specifically targeting its "apostolic" claims and the MSOG

doctrine.[25] This led to a split in the movement, with many ministers resigning to form independent "Latter Rain" churches that became the incubator for the modern NAR.[11] Proponents like Bill Hamon, John Robert Stevens, and Royal Cronquist carried the "Latter Rain" torch into the Charismatic renewal of the 1960s, eventually being rebranded under C. Peter Wagner's "New Apostolic Reformation" in the 1990s.

The New Apostolic Reformation: Institutionalized Occultism and Dominion

Under the leadership of C. Peter Wagner, the New Apostolic Reformation moved these radical doctrines from the fringes of the Pentecostal movement into the center of global Protestantism.[18] Wagner, a former missiologist at Fuller Theological Seminary, provided the sociological framework to organize the visionary and metaphysical impulses of the earlier figures into a strategic plan for global conquest.[22]

The primary mechanism of the NAR is the "Apostolic Network," where independent churches are brought into "alignment" with a recognized apostle. This model mirrors the "Philadelphian Society" of Jane Lead and the "Zion City" of Alexander Dowie, creating a parallel authority structure that bypasses traditional denominational accountability. The NAR's focus on "Spiritual Mapping" and "Territorial Spirits" is the final institutionalization of the occultic view that the world is a giant chessboard of spiritual forces that can be manipulated through the specific "insights" and "technologies" of an initiated elite.[22]

Logical Abduction and the Synthesis of Influence

When the connections between these figures and movements are viewed collectively, the genealogy is defined by the transmission of specific *spiritualist tenets* rather than just formal organizational ties. The abduction of these ties is based on the fact that the modern NAR and WOF movements consistently produce the same theological and psychological effects as the earlier occultic and metaphysical groups: the elevation of man to divine status, the manipulation of reality through secret knowledge or "faith laws," and the drive for theocratic dominion.

The "Little Gods" doctrine of the Word of Faith movement, for instance, is the logical endpoint of E.W. Kenyon's synthesis of New Thought and the Bible. It is the same deification of the self that Crowley sought in Thelema and Jane Lead sought in her mystical union with Sophia. The "Joel's Army" eschatology of the NAR is the direct heir to Lead's vision of a perfected elite who will execute judgment on the earth.[1] The organizational link is provided by figures like Dowie and McPherson, who created the institutional "hardware" (apostolic authority, megachurch media) to run the metaphysical "software" developed by Quimby and Eddy.

The role of the Assemblies of God in this family tree is that of a "gatekeeper" that ultimately

failed to hold the gate. While the 1949 resolution attempted to purge Latter Rain influence, the denomination's foundational commitment to "present-day miracles" and the "restoration of gifts" meant that it remained vulnerable to the same metaphysical and mystical incursions it tried to reject.[25] Today, the pervasive influence of "prophetic decrees" and "spiritual mapping" within global Charismatic circles suggests that the Latter Rain "Petri dish" was successful in permanently altering the DNA of modern faith.

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